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JUVENILE INSTRUCTOR

No. 20.

OCTOBER 15, 1898.

Vol. XXXIII.

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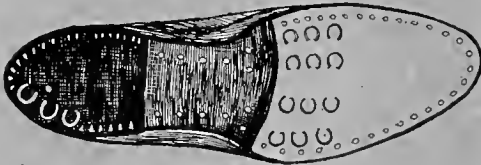
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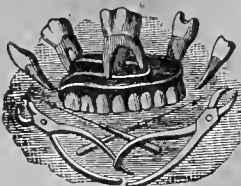
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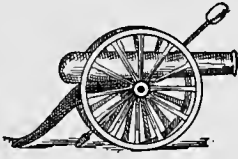
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THE JUVENILE INSTRUCTOR

Organ for YOUNG LATTER DAY SAINTS

VOL. XXXIII.

SALT LAKE CITY, OCTOBER 15, 1898.

No. 20.

A FAMOUS BATTLE GROUND.

GETTYSBURG is a town of Pennsylvania situated one hundred and fifteen miles west of Philadelphia. It contains between three and four thousand inhabitants. Being but a small place it is of no special importance commercially or otherwise. It has become well known

by name since the time of the great civil war. The conflict known as the battle of Gettysburg was fought here on July 2nd and 3rd, 1863. That was one of the most important and decisive battles of the war of the rebellion. In it the Union forces under General Meade fought against and won a victory over



GETTYSBURG BATTLE GROUND.

the Confederates under General Lee. To commemorate this famous battle and those who fell in it, a national monument of granite, sixty feet high, has been erected there.

MISSIONARY LIFE.

Miraculous Help from the Lord.

ELDERS have often found in their experience that the Lord has helped them to a remarkable degree in their efforts to qualify themselves for the labors before them. So much assistance have they received through His Spirit that they have been astonished with their own utterances when explaining the principles of the Gospel. While speaking, ideas have been presented to them which they had never thought of before. And often additional light has been flashed into their minds upon subjects they were attempting to elucidate or explain. Many instances have occurred where missionaries have been blessed with the gift of tongues, when called to preach to foreign nations. A circumstance is related by Apostle Heber J. Grant in the course of remarks he made in the Tabernacle in Salt Lake City, November 22, 1896. The narrative as he gave it is as follows:

"When Brother Maeser was baptized in his native land, he called upon the Lord in secret prayer, after he came out of the water, and said to the Lord, 'O Lord, I have obeyed Thy Gospel; I believe in the divinity of the mission of the Prophet Joseph Smith with all my heart; I believe that the angel that was seen to fly in the heavens with the everlasting Gospel, has come to the earth and restored the Gospel; now, O Father, manifest unto me one of the signs that shall follow the believer, and I pledge

you that if you give me a witness of the divinity of the work in which we are engaged, I will, if need be, give my life for that cause.' After this, he walked along asking questions of Brother Franklin D. Richards, Brother Budge acting as interpreter. Finally when he asked a question of Brother Richards, Brother Richards told Brother Budge that he need not interpret that, as he understood it perfectly. Then Brother Richards answered, and Brother Maeser told Brother Budge that he need not interpret that, as he understood it perfectly; and they walked along the street, one talking in English and the other in German, and each understood the other by the inspiration of the Spirit of God."

Apostle Anthon H. Lund, while presiding over the European Mission, wrote to the *Millennial Star* in the course of correspondence, the following:

"Elder Hyrum Jensen related an interesting experience he had had. When he came to Norway last spring he knew very little of the language spoken here. One day he attempted tracting, but the people laughed at him when he tried to speak to them. He felt their ridicule keenly, and was especially grieved at not being able to explain to them the saving principles of the Gospel. His way passed by a grove. He entered it and there in the humility of his soul he prayed God to aid him and loose his tongue. He felt his prayer was heard, and with renewed courage he commenced his labors. In a few hours he had sold all his tracts, and the people listened attentively to what he had to say. He said: 'I spoke Norwegian with more ease than I have ever spoken English.' Considering the short time he has been in Norway, we were all astonished to hear him use the language so well."

A young missionary sent to Germany,

who had received but three lessons in German before leaving home, preached to the Saints in the German language seventeen days after arriving in their country. His rapid progress continued till he could speak the language as perfectly as could the natives themselves. He attributed his success to the help of the Lord which he received to assist him in his studies.

The writer recollects hearing an Elder relate an incident in his experience while upon his first mission. He was laboring in Wales in company with another Elder of more experience than himself. The senior Elder generally did most of the preaching. Upon one occasion the latter took a severe cold on his lungs and became so hoarse that he could scarcely whisper. An appointment had been made for him to preach at a certain place where the congregation would be mostly composed of Welsh-speaking people. The experienced missionary was unable to speak on account of his hoarseness, so he informed his young companion that he would have to do the speaking. The young man felt his weakness and his inability to satisfy the people's expectations, as he did not understand the Welsh language; but, on being requested to do so, he arose to address the audience as best he could, depending upon the Spirit of the Lord to assist him in his utterances. He began by speaking in the English tongue—the only one he understood—but soon he found that he was speaking words which he did not understand, and the fluency with which they came from his lips astonished him. After he had finished preaching his companion, who understood the Welsh tongue, told him that he had delivered an excellent sermon in that language, and that if he lived to the age of Methuselah he would

not be able to preach a better one. He had been blessed with the gift of tongues that his hearers might understand the message he had to declare to them.

President George Q. Cannon relates how he was in a marvelous manner enabled to understand the Hawaiian language. He had been sent while quite a young man, as a missionary to the Sandwich Islands. He soon found that the white inhabitants of the islands cared very little about hearing the Gospel, so he resolved to master the native tongue and deliver his message to the Hawaiians. How he was divinely aided in carrying out his determination is given in his own words:

"My desire to learn to speak was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language. One evening, while sitting on the mats conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the sides of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believed I had received the gift of interpretation! And it was so.

From that time forward I had but little, if any, difficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence; but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord."

E. F. Parry.

(TO BE CONTINUED.)

THE GOSPEL IN ANCIENT BRITAIN.

CHAPTER XII.

Pelagianism, Its Origin and Growth. Germanus and Lupus—The "Alleluiatic Victory"—The Labors of Brychan in Wales.

IN the Fifth century the general corruption of the church in Britain is admitted. This arose partly from association with the pagan inhabitants and partly from the gradual increase of heresy and departure from the truth. One of the sects that at that time contended vigorously for supremacy is known to us as Pelagianism, from Pelagius, its founder. Pelagius was a native of Wales, whose real name was Morgan, Pelagius being the Greek form of that familiar word. It is possible that the doctrines taught by this man contained more remnants of truth than did those of his opponents, but ultimately in the struggle it was overborne and what is known to us as Catholicism prevailed.

About A. D. 409 Morgan left his native country for a journey through the civilized world. He was a ripe scholar, and was everywhere kindly received on account of his learning and excellent moral character. He wrote several books upon questions of religion and morality, which were highly praised even by some who afterwards opposed him on questions relating to his peculiar doctrines. He first went to Rome, accompanied by Celestius, who was said to have been an Irishman, an eloquent speaker and very successful in expounding the ideas of his leader. These doctrines are said to have been the following. 1. Adam was created mortal, so that he would have died whether he had sinned or not. 2. Adam's sin injured only himself, and not the human race. 3. Infants are in the same condition in which Adam was before the

fall. 4. The whole human race neither dies in consequence of Adam's death or transgression, nor rises from the dead in consequence of Christ's resurrection. 5. Infants obtain eternal life, though they be not baptized. 6. The law is as good a means of salvation as the Gospel. 7. There were some men, even before Christ who were free from sin, and subjects of salvation. These doctrines were generally received where Pelagius or his friends explained them; and it is said they were only condemned where misunderstood. Nevertheless, they were, by the councils of the church, rejected, and eventually condemned as contrary to orthodox doctrine.

From the time of the organization of the Christian Church no doctrine had yet produced so much controversy or involved so many dogmas of the church as did the teachings of Pelagius. The man who was able to acquire so many able proselytes, and maintain himself against so many educated and astute opponents, must have been learned and intellectually great.

Between the conflicting doctrines of Pelagius and Augustine* stand the semi-Pelagians, between whom and the orthodox there appears to have been no great difficulty. "This middle doctrine," says Giles† "is said to have been held by two eminent ecclesiastics, Fastidius and Faustus,‡ who, like Pelagius, were natives of Britain; for in the beginning of the fifth century, when every other department of life was smitten with the dearth of eminent men, the Church seemed to have been most prolific."

In common with the Christian churches

* His chief opponent: Bishop of Hippo.

† Giles' Anct. Britons, p. 365.

‡ It is said that the doctrines of these divines "were sound and good." See notes to Giles' Ancient Brit., p. 365.

throughout the world, that of Britain became greatly agitated regarding the teachings of Pelagius. The leading men of the orthodox church became alarmed, as the doctrine had been denounced as heresy, lest they might be involved in the denunciation. The question was greatly agitated, and the people were exercised in intellectual strife upon the question. Uncertain as to the result, the heads of the church sent to the churches of Cymric Gaul for help to settle the agitation, and Bishop Germanus* and others came over in the year 429 and again in 446. Vast meetings were held. It was an appeal to the people. Says Bede, who was a Catholic, "A multitude flocking thither from all parts received the priests, whose coming had been foretold. * * * The apostolic priests filled the island of Britain with the fame of their preaching and virtues; and the word of God was by them daily administered, not only in the churches, but even in the streets and fields, so that the Catholics were everywhere confirmed. * * * Thus the generality of the people readily embraced their opinion. * * * At length their opponents had the boldness to enter the lists, and appeared for public disputation. An immense multitude was there as spectators and judges. * * * Then the venerable prelates poured forth the torrents of their apostolical and evangelical eloquence. * * * The people, who were judges, could scarcely refrain from violence, but signified their judgment by their acclamations."† These proceedings continued across the island, stops being made at every convenient place from London to

Mold.* This is a striking picture of the habits of the people at that day, and shows that they were a religious and civilized people, and it is told of them by one who was no particular friend of the Cymry.

About this time (A. D. 429) according to Bede and Constantius, some straggling Saxons who came over to Britain to pillage on their own account, associated with some Picts† attacked the Britons. The latter begged the help of Germanus and Lupus, who at once repaired to their camps. Then occurred what is called the "Alleluiatic Victory." The two Gallic bishops preached with such great power that the greater portion of the soldiery requested baptism. Their request was granted, and fresh from the water they advanced unarmed towards the enemy. The Saxons and Picts hearing of this strange proceeding hastened to the conflict in expectation of easy triumph. Germanus, having concluded the solemnities of the Easter service, assembled the British warriors in a vale, surrounded by hills, and instructed them on a given signal to all shout Hallelujah three times. The command was faithfully obeyed. The surrounding hills echoed and re-echoed the sacred shout. The pagans, surprised at the repeated shouts, resounding far and near, were dismayed, they imagined that the forces of the Britons were overwhelming in their numbers, and fled in confusion without striking a stroke. The field where the armies met, near Mold, is still known as Maesgarmon, the field of Germanus.

* In Flintshire, Wales.

† Picts—a people of disputed origin, who formerly inhabited a portion of the highlands of Scotland and other regions. Their language was Celtic.

* Bishop of Auxere in Gaul. One of his companions on this occasion was Lupus, Bishop of Troyes.

† Bede Eccle. History, B. I. ch. 17.

There is no doubt a battle was fought there, but whether the details as given above are all true is doubted by modern writers. The names of places in the neighborhood, however, show that for some reason that district has been tenacious of the memory of "St. Germanus."

Notwithstanding the reverse that the adherents of Pelagius received at the hands of Germanus and Lupus the doctrine did not die. A second time the native orthodox clergy sent for Germanus and again he came, this time accompanied by Severus, one of Lupus' scholars. Again they met the multitudes, again they taught what they claimed to be gospel, and this time they were not content with silencing the Pelagians, but they procured the banishment of their leaders from Britain. It is believed that Germanus succeeded in making considerable change in the discipline of the church upon the island. Some writers assert that he introduced the Gallican liturgy among the Britons, established many schools of learning, or colleges, and encouraged the building of churches in the country districts. It is certain that from the time of his visit the intercourse between British and Gallic churches became more frequent.

A somewhat strange feature of conversion in Wales is related as having occurred at this time. We abridge from Mr. Yoewell's account of the matter. He says that while "Germanus was endeavoring to effect a reformation in the British church the family of Brychan, or Brachanus, a prince of Garthmadrin, Ireland, commenced their Christian labors among their brethren who had migrated into Wales. Brychan by his three wives is said to have had forty-nine children, whom the Triads record that 'he brought up in learning

and the liberal arts, that they might be able to show the faith in Christ to the nation of the Cymry, wherever they were without faith.' Upon this statement an argument has been grounded to show that there were parts of Wales which had not yet embraced Christianity. Evident proofs remain that the Britons had not entirely emerged from heathenism, and that Druidical superstitions were rooted in the minds of the people until late in the following century; still, the allegation, that the Welsh race should have been converted by missionaries from a family whose origin was Irish, is so singular as to demand some inquiry into the correctness of the original assertion. The question may be determined by considering the districts in which the churches and chapels dedicated to the family of Brychan are distributed. They are about fifty-five in number, out of which twenty-two are in Brecknockshire, or immediately upon its borders. Those situated in Carmarthenshire and Pembrokeshire, at that time occupied by Gwyddyl Ffichti (Irish Picts), are sixteen. Five more are in Anglesey and three of the family settled in the Isle of Man, both occupied by the same tribe. Most of the remaining churches are situated together in Denbighshire; and as parts of North Wales are said to have still continued in the possession of the Irish, it may be judged by analogy that this was one of the districts so retained. The conclusion presented by a consideration of these localities, is, that the people without the faith, who from their settlement in Wales have been mistaken for the nation of the Cymry, were not Welshmen but Irish. The latter race had not received the truths of the Gospel, for this was the age in which St. Patrick was employed in im-

parting Christianity to their countrymen in Ireland, and in Wales the hostility of the native inhabitants would prevent them from obtaining that blessing; but upon the family of Brychan they could prefer the name of a kindred origin."*

George Reynolds.

(TO BE CONTINUED).

IN THE LAND OF THE CZAR.

XX.

Moscow has already been described as of all cities the one most sacred and dear to the Russian heart. "Holy Mother Moscow," and "The city of white stone" are among the popular names for this ancient capital of the empire; and toward it the soul of every true Russian yearns as does that of the orthodox Jew for the blessed land of his forefathers. But while the entire city is held in a sense thus sacred, there is within its bounds an inner sanctuary, a holy of holies to the people, and this the Kremlin.

The word "kremlin" in its general application and by derivation denotes a walled enclosure, literally a walled citadel of stone; of such a structure many a Russian city can boast; but when used as a proper noun and without limitation the term has but one signification in Russia—that of the Kremlin of Moscow, the citadel of the nation.

In its present state the Kremlin is a veritable medley of buildings, churches, castles, towers, palaces, imperial tombs, and government edifices, without plan of arrangement, or the slightest approach to unity of design, all enclosed by a wall of stone and brick, with battlements,

turrets, and colossal gates. In outline the wall presents the form of an irregular polygon, enclosing an area of about a mile in circumference. The wall to-day would offer an effective defense in an assault with small arms, and in the time of its erection, must have afforded all the protection needed against the cannon of that period.

Running parallel with the walls on the outside are narrow gardens, kept in fairly good condition and open in certain parts to the public. These gardens mark the position of the old moat which surrounded the Kremlin, once crossed at the gates by drawbridges



WALLS OF THE KREMLIN, MOSCOW.

which were raised in times of siege.

Of the many guarded and embattled entrances to the Kremlin, there is one of greatest interest and importance in the eyes of all Russians, and this we will select as our avenue of access to the interior. This is the Spass Vorota, Spaskoi. or Spassky Porte, known in our speech as Holy Gate, Gate of the Redeemer, or Savior's Portal. The photograph here reproduced will convey a good impression of the general appearance of the structure from without

* Rees' Welsh Saints, p. 157.

The so-called gateway is really a long arched tunnel penetrating the walls, which here, as also at the other gates, are strengthened by massive towers. The tower at the Holy Gate is of large proportions, looking indeed like a huge independent building, against which the wall abuts on either side. Tier after tier of arches and pillars, growing lighter as they ascend, lead to a graceful spire. A painting of the Savior, regarded as particularly sacred, is hung above the entrance enclosed in a heavy frame and protected by glass. The



THE "HOLY GATE," KREMLIN, MOSCOW.

picture is so dark and faded, as to render futile all attempts to follow its lines from the street. A ponderous lamp suspended before the picture is kept perpetually burning; and the faithful Muscovites, who repair often to the shrine for devotion, burn tapers in great number at the base of the tower. A shop for the sale of candles is kept open at the side of the gate, and no inconsiderable revenue is gathered by the church from the taper trade as here conducted.

It is required of all who enter by the

Holy Gate that they uncover their heads while passing through the tunnel. It is said that the order making compulsory this sign of reverence was issued by the emperor Alexis, and that until very recent times soldiers were stationed at the portal to enforce the mandate. Custom has now so far modified the requirement as to permit ladies to pass if they drop their parasols and bow their heads, but all males, the czar not excepted, are expected to uncover as they enter the sacred passage. No dog is permitted to pass through.

In explanation of the sanctity with which the gate is invested, it is said that the structure has been miraculously preserved even when contiguous buildings have been entirely destroyed in the general devastation incident to Tartar and French invasions. The circumstances have been thus described: "This gate obtained its sacred reputation in the course of centuries, through many reputed miracles wrought by its means. Often, as the people relate, the Tartars have been driven back from it; miraculous clouds have veiled the defenders of the Kremlin, who sought its shelter, while the pursuing Tartars were unable to find the entrance. Even the presence of the 'temple-plundering Gauls,' according to the Russians, only served to increase the renown of this gate. They thought the frame of the picture was of gold, and endeavored to remove it. But every ladder they planted broke in the middle! This enraged the French who then brought a cannon to batter down door and picture together; but do what they would, the dry powder was possessed by the devil of water, who was too much for the devil of fire, and would not explode. At last they made a great fire with coals over the touch-hole; the powder was now sub-

duced, but it exploded the wrong way, blowing the cannon into a thousand pieces, and some of the French artillerymen into the bargain, while gate and picture remained unharmed! The spoilers, now overmastered by dread, withdrew, acknowledging the miraculous power. Such is the story told by the taper-seller at the gate."*

The Holy Gate may be regarded as a shrine for worship, almost a "sobore" or sacred cathedral indeed in the estimation of the people.



TOWER OF IVAN; THE KREMLIN, MOSCOW.

Within the Kremlin the visitor is sure to be attracted by a remarkable tower, the loftiest structure in Moscow. This strange building known as the tower of Ivan Veliki (Ivan, or John the Great) stands as a detached structure rising to a height of nearly two hundred and seventy feet. Its architecture is of the simplest, almost devoid of ornament below the summit, where it is capped by an enormous dome, richly gilded, and bearing crescent and cross in ascending

order. Though standing apart, the tower is really the campanile to the neighboring church of St. Nicholas, sometimes called the church of St. Nicholas the Magician. Excellent views of increasing beauty and grandeur are revealed from the windows marking the successive stories. A number of bells, between forty and fifty in all, most of them large, and including one with a weight of over a hundred and twenty-eight thousand pounds are hung within. Compare the weight of this huge bell with that of other bells famous for their size. The great bell in New York City Hall weighs twenty-one thousand pounds; the largest of the celebrated bells in the cathedral of Berne is twenty-six thousand pounds, and the great bell of Rouen thirty-six thousand pounds. The large bell in the tower of Ivan, known as the bell of Ivan Veliki, is seldom rung, its tones are known to announce occasions of the most solemn importance. As soon as a new czar has been crowned, the great bell proclaims the fact to the expectant multitudes; and at midnight on Easter eve, succeeding the customary hour of almost death-like silence, the great bell is sounded, and its clamor is immediately augmented by that of all the church bells of the city, by the thunder of the Kremlin cannon, and by the joyous shouts of the populace "Christos voskres" ("Christ has risen,") to which is given a reply equally vociferous "Vo istine voskres" ("He has risen indeed."*)

* This salutation and reply are characteristic of the observances at the Easter festival which ranks first among the many celebrations in the orthodox church. Not even the emperor is exempt from the requirement to so greet all whom he may meet on Easter day. In this connection an interesting anecdote is related of Nicholas. I. The story has been told with

* See "An Illustrated description of the Russian Empire," by Sears, revised by Lewis.

But the great bell of Ivan Veliki is small in comparison with the "Czar Kolokol" or monarch of bells, which now in a fractured condition occupies a pedestal near the foot of the great campanile. This bell is said to weigh between three hundred thousand, and



CZAR OF THE BELLS; THE KREMLIN, MOSCOW.

four hundred thousand pounds, and to be worth for its metal alone over a million and a half of dollars. Its material is rich in quality, for according to cur-

many variations, and not wishing to be responsible for a new version, with nothing better than current tradition as evidence, I quote the words of Mr. Wallace of the Russian Imperial Geographical Society: "On coming out of his cabinet one Easter morning, he [the czar] said to the soldier who was mounting guard at the door, the ordinary words of salutation, 'Christ has risen,' and received, instead of the ordinary reply, a flat contradiction—'Not at all your Imperial Majesty.' Astounded by such an unexpected answer, for no one ventured to dissent from Nicholas even in the most guarded and respectful terms,—he instantly demanded an explanation. The soldier, trembling at his own audacity, explained that he was a Jew, and could not conscientiously admit the fact of the resurrection. This boldness for conscience sake so pleased the czar that he gave the man a handsome Easter present."

rent belief, a call was made at the time of its manufacture, for popular contributions of gold and silver, and it was considered the privileged duty of every patriotic subject to add a piece of precious metal to the contents of the crucible. The czar of the bells was cast in 1730 by order of empress Anne; it is embellished though unskilfully by a relief figure of the empress, in flowing robes, by borders of flowers and other designs. It was hung in a tower specially constructed as a belfry, which however was destroyed by fire soon after its completion. In its fall the bell buried itself in the earth, and was broken as shown in the accompanying photograph. In 1837, exactly a century after this catastrophe, the bell was raised by command of the emperor Nicholas, and placed in its present po-



KING OF THE CANNON; THE KREMLIN, MOSCOW.

sition on a substantial granite pedestal, with the separated fragment beside it. It has since been dedicated as a chapel; the entrance is guarded by a movable gate; a cross has been mounted on the top, and religious services are performed

at intervals beneath its massive dome. Beside the bells named, Moscow has seven others ranging in weight from fifteen thousand to a hundred and forty-four thousand pounds each, and uncounted smaller ones. The existence of so many excellent bells in Russia, all of native manufacture and many of them old, affords further proof of the superior skill in metal casting which has long been characteristic of the nation.

In popular language the rank of royal degree has been accorded another inanimate creation. Occupying a prominent position in one of the courts of the Kremlin is the "King of the Cannon," otherwise known as "the great gun of Moskva." This is a huge piece of artillery, made to fire globular shot three feet in diameter. Its weight is said to be eighty-six thousand pounds. As befits its high rank it is elaborately ornamented and is mounted on a splendid carriage, in truly royal state. The gun is said to have been cast in Russia in 1586. Two sides of a large open space within the Kremlin walls are occupied by unmounted cannon, displayed as trophies of war. In all eight hundred and seventy-four guns are here exhibited. They were captured from the French in 1812, and nearly every piece bears the proud monogram of the vanquished Napoleon.

J. E. Talmage.

(TO BE CONTINUED.)

UTILIZING THE PIGS.

A coasting steamer was wrecked near Sydney, N. S. W. The captain tied life-lines to some pigs which formed part of the cargo. These on being thrown overboard quickly swam ashore, taking the lines with them. Communication being thus established, every person on board was rescued.

CONFLICTING THEORIES OF SCIENCE.

A SHORT time ago a Professor Haeckel read before the Cambridge Congress of Zoology a paper on the descent of man. He declared that science has established with absolute certainty that man has descended, through various stages of evolution from the lowest form of animal life. He also gave an estimate of the time taken to bring about this great change. This he gives as a thousand million years. This professor is only one among many who entertain similar ideas respecting the origin of man; and in his paper Professor Haeckel expressed the opinion that this theory he advocates will be universally accepted in the coming century. An American scientist, Professor A. S. Packard, of Brown University, recently expressed a similar opinion by remarking: "The evolution theory has come to stay."

It is remarkably strange that men of education will accept of such an absurd theory and maintain that it is a demonstrated fact, when in truth all the facts known go to prove that it is incorrect. Besides it is at variance with other theories advanced with the same assurance by these same scientists. Professor Haeckel stated that the time taken to bring about the evolution of man—one thousand million years—was not his own computation, but that of a most eminent geologist. Another claim of geologists is that the earth, much less than a thousand million years ago, was a mass of molten matter, so hot that no living creature could possibly exist upon it. If this is correct, how did the creatures, from which these scientists claim man and the rest of the animal kingdom descended survive? This absurdity of the evolutionists' theory of the descent of man was pointed out years ago by the Marquis

of Salisbury, now England's prime minister, in an address before the British Association for the advancement of Science, at Oxford, England; and yet these men will persist in adhering to their conflicting theories, and seek to mislead others by declaring that their theories are demonstrated facts. P.

WIRELESS TELEGRAPHY.

A REMARKABLE series of experiments has been performed during the past few weeks by Signor Marconi, at Cowes, says the London *Daily Mail*. This distinguished inventor has successfully transmitted messages without the use of wires from Queen Victoria at Osborne House to the Prince of Wales on board the royal yacht *Osborne*, four miles away.

This is the most successful series of experiments that has thus far been performed with the new wireless telegraphy.

Day after day the queen at Osborne House has been enabled to send communications to the Prince of Wales on board the yacht at her anchorage, and the prince has sent replies which were received as perfectly as if they had gone over the ordinary wires instead of through the air.

An even more astonishing feat than this was successfully performed by Signor Marconi. The royal yacht left her moorings in the harbor and went for a short cruise along the coast. When the yacht was near Ryde the operator at Osborne House was able to pick her up on this instrument. While she was going at full speed several messages were transmitted from the yacht to Osborne House and replies were received by the Prince of Wales.

The usual anchorage of the *Osborne* is distant about four miles from the operating station on land which Signor

Marconi has been using. Across this strip of water the messages have been flashed at the rate of 182,000 miles a second. Signor Marconi has now developed his system of wireless telegraphy so that his messages can be received either on the tape or by means of a bell.

The royal family at Osborne House have taken interest in the performance of these remarkable experiments, which have been a great convenience to her majesty, inquiring daily as to the health of the Prince of Wales, and receiving replies within a few moments.

The instrument on land is placed in a little tea house in front of the Osborne House, called Ladywell Cottage, where the members of the royal family have been daily visitors.

It has been found by Signor Marconi that stormy weather instead of interrupting his wireless telegraphy has been an assistance, and some of the best results have been achieved in a dense fog.

THE WORLD OPEN TO THE GOSPEL.

AT the beginning of the century in the United States, in England, in Germany, in Switzerland, and to a limited extent in Austria and France, liberty to worship at one's choice really existed. But religious intolerance prevailed in Russia, in Turkey, in Greece, in Italy, in Spain. The whole of South America excluded any teachings save those of Romanism. In the islands of the Pacific, cannibalism excluded the Christian worker; in India, the English East India Company forbade the missionary of the Gospel to preach there. China and Japan, by law, excluded the Christians. Africa was practically barred to Christian work by the inhospitality of her shores, and by our ignorance of the

waterways that lead up to her table lands. Australia was the abode of savage tribes. And into Persia, no Protestant missionary had ever penetrated.

And now behold the contrast! China protects the Gospel worker, and eighty thousand of her people are Christians. Japan (of whose people seventy thousand give evidence of piety) is seeking admission to the family of civilized nations on terms of equality, and has welcomed a Christian to a place as speaker of its national parliament. Of the islands of the Pacific, a very large proportion are marked by Christian churches. In Africa, the Congo railroad is completed, and thus a large part of Africa is opened to those who teach salvation by Christ, while the rest of Africa is passing under European protectorates; and save in the lands of Moslem domination, violence toward the Gospel herald would not be tolerated. Italy has been freed from religious intolerance, so that the Waldenses and the free church of Italy worship without molestation under the shadow of the Vatican. Brazil, by the terms of her constitution, upholds freedom of worship. And now Spain, mother of the inquisition, is discussing terms of peace with the United States, the great parent of entire separation of church and state. Only the Pacific coast of South America and the northern empire of Russia now stand conspicuous as nations that are intolerant of personal rights in religion. Herein there is great cause for gratitude to God.—*Christian Observer*.

THE world generally gives its admiration, not to the man who does what nobody else ever attempts to do, but to the man who does best what multitudes do well.

A GOOD DEED.

The story of Old Ann, brief and simple as it is, is a pleasant illustration of the fact that even those persons whose lives seem wholly sordid have in them somewhere a saving "streak" of goodness.

Old Ann was an "apple woman," and for years she had enjoyed the sole privilege of peddling fruit and candy in a large office building occupied almost entirely by unsentimental business men.

Every day Old Ann, untidy, uncouth and ignorant, pattered about from door to door, offering her wares to the occupants of the various rooms. Her fruit was not always fresh, and often it was not of the best quality, and her candy was, in truth, apt to be very stale; but the men bought it—and when she was gone very likely consigned it to the wastebasket.

They paid little heed to the fact that Old Ann's footsteps grew slower and slower, and that the great basket on her arm became more and more of a burden.

One day she fell heavily in one of the corridors of the building. Several men heard her fall and rushed out of their offices.

"What's the matter with you, old lady?" asked a stock-broker.

"I—I—hardly know, sir: I guess I—I've kind o' give out."

"It looks like it. I guess you've peddled fruit about long enough. You'll have to give it up."

"Oh, no, no! don't say that!" pleaded the frightened old woman. "I don't know what'd become of me and Jinny if you stopped me from selling fruit in this building."

"Who is Jinny?" asked one of the men.

"She's my granddaughter, and she's got a weak spine and can't do a thing to s'port herself, an' what I makes here

s'ports us both. We live alone, just us two, an' we manage to git along. There ain't much profit in fruit nowadays, but we can live—if only you won't have me shut out o' this building. You won't, will you?"

"How old are you?"

"I'm past seventy, but I ain't so feeble as some be at that age. I've felt kind of run down of late, but I'll pick up again, I know I shall."

"Well, you take a week off and we'll all chip in and give a week's profits to you so that you won't lose anything. Come gentlemen, bring forth your nickels."

The speaker passed his hat; and it would have taken Old Ann many a weary week to make profits equal to the sum the hat contained when it had gone the rounds.

The poor woman's gratitude was unspeakable when the money was poured into her trembling hands. She said nothing with her lips, but her eyes and her face spoke volumes.

She never peddled fruit in the building again. Something in the worn-out old woman's silent thanks; something touching in the helplessness of her poverty-stricken age appealed to one of the money-getters whom the world might have called hard and cold.

He called a carriage and went with Old Ann to the place she called home. Its extreme destitution distressed and sickened him. Within twenty-four hours he had established her and her helpless granddaughter, a young woman of twenty-five, in two pleasant rooms in a good neighborhood, and the old woman's name had been added to his weekly pay-roll. Every Saturday she receives, and will receive for life, if the noble young fellow lives, a sum sufficient for the needs of her granddaughter and herself.

There are many such deeds of kindness, which never receive public mention—and they are all the more worthy because they seek no fame.

Family Herald.

FAMILY LOYALTY.

THE father of the celebrated Scotch poet, Burns, once remarked to young Robert that his family was never known to do a dishonorable deed, and he wished his son to maintain its good reputation by living an honorable life.

An appeal to a young man's patriotism should have a good effect upon him. He ought to take the greatest pride in doing all that is within his power to uphold the good character of his father's family. A young man who is loyal to his parents will be loyal to his country; on the other hand a young man who is not loyal to his parents is not to be depended upon as a loyal or patriotic citizen.

Every young man as well as every young woman should take the greatest pride in maintaining the honorable character achieved by their parents, and to raise if possible that standard of character still higher by working to establish a credit for integrity for themselves. It is a foolish notion for children to attempt to gain a reputation for themselves by pointing to the good deeds of their ancestors, unless their own lives are creditable and they are worthy representatives of those noble ancestors.

The children of the Latter-day Saints have parents who are among the most honorable men and women of the world. They are men and women of great moral courage—a rare and valuable trait of character. This fact ought to be an incentive to their children to perpetuate those good qualities.

Not inappropriate to the subject of upholding and perpetuating family honor is the remark recently made by General Fitzhugh Lee, whose name has become familiar in connection with Cuban affairs and the war with Spain. He said, "I have had the reputation of a lot of ancestors as well as my own to look after. Whatever good I have done has been credited to them, and whatever of evil has been charged to me and magnified, because people said they had a right to expect much better things of a man of my blood and breeding."

It is quite true that people expect greater things of the children of illustrious or noble parentage. They have reason to do so; and they often regard, though it may be unjustly, the errors committed by the children as a reproach upon the character of the parents. Every young Latter-day Saint should feel that he has not only his own and his parents' reputation, but that also of the Church to protect from disgrace. People not only estimate the character of a person and his parents, but also that of the church to which he belongs, by the conduct he manifests.

E. D.

SELF-MASTERY AND SANITY.

SELF-MASTERY is the basis of sanity. It is easy for us to give way to the impulses of angry passion, or self-indulgence, or to some absorbing train of thought, throwing the reins on the horse's neck, as it were. But "that way madness lies." Every time we give way to such ungoverned impulses, we bring ourselves nearer to the fatal line which divides the sane who control themselves from the insane, who have abandoned such control. To rule our own spirits, to hold every thought, desire, and passion

in us to its responsibility before reason and conscience, is the only way to maintain that mental and spiritual soundness which gives us the right to be at large as free and responsible beings. For he who will not rule his own spirit, in the long run must be placed under control for the safety of his fellow-men.

TO CUT A BOTTLE.

A SIMPLE method of accurately cutting a bottle is to place it upon some level foundation and fill it with linseed oil to the point at which you desire the line of separation to occur.

Then take an iron rod of as great a diameter as will pass into the bottle, make it almost white-hot and dip it into the oil. After the lapse of a few moments a sharp crack is heard, and the bottle is found to be as neatly cut as if with a diamond.

If the bottle be very thick, and the cracking sound not heard soon, a little cold water thrown on the outside will accomplish the desired result.

WINDOWS MADE OF OYSTER SHELLS.

IN the Philippines the windows of the houses of the better class, the villas in the suburbs, and the country mansions are made of oyster-shells—those wonderful, transparent, pearl-like shells of the oriental seas which admit light but not the glare of the sun, illuminating the interior with the soft radiance of a cathedral. A great window filled with these sprays of pearl shows the color of ten thousand rainbows.

WHAT a man can do is his greatest ornament, and he always consults his dignity by doing it.

A PROVIDENTIAL RESCUE.

THE good ship *Regular*, while on a voyage from Liverpool to Bombay, was caught off the Cape of Good Hope in a gale. She sprung a serious leak, and captain and crew had to take to the boisterous sea in open boats. They had run so far off the course of vessels that there was small prospect of rescue. "What seemed the direct intervention of Providence was evident in their case," says Commander Pasco, in "A Roving Commission."

Captain Roi of the French frigate *L'Alcmene*, who rescued the captain and crew from the boats, tells how it was brought about. He was on the deck of his vessel at the moment, as afterward appeared, when the sinking ship was abandoned, and remarking to the officer of the watch that it was time to change the course of *L'Alcmene*, he went below to consult the chart.

"I went into my cabin," he says, "for the sole purpose of consulting the chart, but paused for a moment to glance at a book that lay open on the table. There I fell asleep, a most unusual thing for me during daylight.

"I slept on, I knew not how long, but when I waked it was dark and I was both cold and hungry. My last waking thought had been of changing the vessel's course; and I went on deck, supposing that that had been done, but found the ship still steering east.

"How is this?' I asked; 'did I not direct the course to be altered?'

"I was told that you were going to consult the chart,' replied the officer, 'and then fix the course.'

"So I did; what time is it?' I asked.

"Past midnight, sir; this is the middle watch.'

"All right,' I said, 'we will continue

on this course until we get sights for longitude in the morning.'

"Before that was done we had sighted one boat and rescued its crew; and we kept on the same course until we found the second boat."—*Youth's Companion*

VITALITY OF THE JEWS.

THE remarkable vitality of the Jewish race is attracting increasing attention as truer statistics are obtained. They are distinctly the longest-lived and the most fruitful of all the peoples of the earth. The following statement puts the former characteristic in a striking way: "Of 100,000 Hebrews born on the same day there will be 50,684 males and 49,316 females. At the end of the first year the 100,000 Jewish infants will have established in a most remarkable way their superiority in point of vitality, for only 8091 will have died, as compared with 14,192 in the British Isles, and 16,706 Americans. Striking as this difference is, it will be found to be practically maintained throughout the later stages of life. At the end of five years only 13,884 Jewish children out of the 100,000 will have died, while out of a similar number of English children 24,679 will have joined the great majority, and America will still keep her bad pre-eminence with 26,912 angels. Make a leap to middle age, the deaths at 50 years of age will have been 26,519 Jews, as compared with 49,079 English; and at age 65 the mortality returns will stand at 37,442 and 66,110 respectively. But the full force of the comparison is hardly seen until the point of extreme old age is reached. At 85 years no fewer than 25,135 of our 100,000 Jews will be still living, while the survivors of the English band will be a meagre 5566."

OUR HOMES.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there,
Which, seek through the world, is not met with else-
where."

I did not comprehend the truth and beauty of the above lines until I found myself away from home and among strangers. Well do I remember the first night I slept beneath a strange roof. It was in a first-class hotel. I had every attention I desired; but I did not feel at home. I would rather have been at home, where my mother dwelt, even should my bed have been on the floor, and a stone my pillow.

A happy home is the loveliest spot on earth—it is heaven. Give me a home in which there dwells a loving wife, whose pride is in the order of her home, whose smiling face and welcome kiss at the close of my day's work make me forget how hard has been my toil; give me a prattling babe and a group of rosy, healthy children, and I will make my heaven on earth.

A home should have love for its foundation; indeed without love it cannot be called home. Father, mother and children should be united as the Trinity. Discord should never be allowed to enter, for if he be entertained once, he is almost certain to call again.

Someone has said, "When poverty comes in at the door, love flies out at the window." I hope never to see this quotation in print again. Why? Because it is untrue; it is a libel on love. True love was never known to flee before poverty; true love will face every trial, even death itself.

Wealth does not make a happy home; it is love that makes a home; and love cannot be purchased with money. Love is the gift of God; it is a "charm from

the skies which hallows" the inmates of a happy home. "What is home without a mother?" is a sentiment I have seen in a pretty frame hanging on many a cottage wall; and I have thought that a fit companion for it would be, "What is home without love?"

"Home's not merely roof and room;
It needs something to endear it.
Home is where the heart can bloom;
Where there's some kind lip to cheer it

"What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us.

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls
Filled with shrines the heart hath builded.

"Home! go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us."

"Husbands, love your wives," is the advice of the apostle. This is the greatest reward a husband can give his wife. For it she will toil from early morning till close of day. And yet how many wives are robbed of their wages!

Some years ago I boarded with a family. The good wife was one of the best housekeepers I ever saw. She kept herself and her home neat as wax, and her cooking was excellent. Yet never once during the seven months I boarded with the family did I hear the husband speak a word in praise of his wife's cooking, or her neat and attractive appearance. Occasionally I would drop a compliment, and the happy smile which gathered at the corners of the good woman's lips told me she felt amply repaid for her labor.

Some good wives are like good prophets—they are not appreciated while they are alive; but when they are dead their husbands begin to realize their worth and to garnish their sepulchres. *M.*

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Juvenile Instructor

GEORGE O. CANNON, EDITOR.

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EDITORIAL THOUGHTS.**THE SUCCESSFUL SUNDAY SCHOOL TEACHER.**

The successful teacher is the one who loves his work, who puts his whole heart in it, who feels a personal interest in his scholars. Let him be without this love and no methods, no matter how good, no appliances, be they ever so valuable, no inducements to the children in the shape of rewards, gifts, or rolls of honor will fully supply its place or make up for its absence.

The successful teacher is the one who prepares his work. A full teacher, is a ready teacher, a ready teacher is an interesting teacher, and can keep the attention of his class. To properly prepare a lesson the teacher should not confine himself to that one lesson alone, he should look backward and forward, so as to connect today's teaching with that which has gone before and that which will follow after. His teachings should be like an unbroken chain of many links, each holding all the rest together. Among our mines we have those in which there is a true vein which can be followed all the way through, in others the precious metal appears in pockets, in chimneys, and such like, the miner can never exactly tell how much there is of it, where it begins or where it leaves off. The successful teacher is the one who is like the mine with the true vein rich in treasure, his teachings are continuous, they are not variable, sometimes producing rich returns and sometimes yielding

nothing, they have a permanent, fixed value which the scholars appreciate. Such a teacher can always be depended upon to have something good in store, and his scholars know it.

The successful teacher is the one who feeds his class with the bread of life. "Feed my lambs," said the Savior of old, and the feeding does not always consist of the teacher pouring the lesson into the class and expecting the children to absorb it as though they were so many human sponges. To do successful teaching there must be the teacher and the class. There is very little honest teaching done where the class does not do its part, and to get the class to do its part is one of the great ends to be attained by the Sunday School teacher if he would be classed among the successful ones.

To help the teacher do his work well we have a variety of appliances and a superabundance of suggested methods. Above and beyond all methods, all helps, the teacher should bear in mind that the great object of his teaching in the Sunday School is to fill his children with the love of God. That teaching which is less than this is so far a failure. Those so called helps that distract the youthful mind of the scholar from this end are worse than useless. The fact is we may have too many appliances, or these appliances may lead us to the study of trivial details and make us, like the Pharisees of old, very particular about the payment of our tithes on anise and cummin (which amount to next to nothing) while we neglect the weightier matters. Some of these aids to study are almost childish: they are supposed to help the teacher get down to the level of his scholars. There is the mistake. The teacher should be child-like not childish. There is a world of difference between the two.

As to methods, one piece of good advice to all teachers is, Do not be monotonous—do not always teach in the same way. Do not so teach that your class will always know exactly what you are going to do. Give the boys a mild surprise once in a while by going out of the beaten track. A few days ago I heard of a teacher who divided his department into explorers, biographers, historians and theologians (I do not like that last title). When the lesson was taken up the explorers had to describe the country, the biographers to tell about the lives of the men mentioned in the lesson, the historians to narrate the various events with which the lesson was connected, and the theologians explained the doctrines and principles which the lesson taught. In the intermediate classes such a method, with an apt teacher, would in most cases bring good results.

The successful teacher is the one who does not do all his work in the school room. If any of his scholars are absent he learns the reason why. If the cause of their absence is not a justifiable one, he goes after them before the week is half through. If they are sick he visits them; if they need help in their lessons he encourages them, and makes every child feel that his teacher is personally interested in his welfare. In this way a bond of union between the two is woven, a sympathy is established which gives the teacher unlimited influence for good with the child; but the teacher must do all this in the spirit of love, not as a mere duty alone, but with a full sense of that eternal truth that there is nothing so precious in the sight of God as the souls of His children.

Finally, the successful Sunday School teacher must himself love God or he cannot instill that love into others. If

he has not abiding faith in the great latter-day work he cannot implant that faith in the hearts of his children, and without he has this love and this faith he will not love his work in the Sunday School, and consequently will be, at best, but a very modified success.

MORALITY AND RELIGION.

OCCASIONALLY we find people who disclaim having anything to do with religion; at the same time they profess to believe in the practice of what are known as good moral principles. Such people do not seem to understand that morality is religion—that the Gospel is but a system for the development of moral principles. Without morality religion is but a useless form, and without the aid of the ordinances of the Gospel morality cannot be brought to perfection. There is no dividing line between the laws of morality and the laws of the Gospel. The Gospel includes them all; and any system of morality which does not embrace all the principles of true religion is imperfect or incomplete.

It may be supposed that obedience to the Gospel requires the observance of practices that have no connection with morality. It is true that the Gospel inculcates ordinances and duties that seemingly are not necessary to the practice of moral principles. They appear to be arbitrary requirements. But when the philosophy of these Gospel ordinances is understood it will be discovered that they are but necessary aids to the practice of moral principles.

Prayer for example may be regarded by some to be strictly a religious duty, having no connection with moral obligations. If prayer were only a form this might be true. But prayer is for

the purpose of obtaining Divine aid in order to more fully perform moral duties. Without the assistance of the Lord a person cannot live a strictly moral life, hence prayer is as much a part of morality as of religion. One who lives a moral life cannot be otherwise than a religious person, at least to the extent of his obedience to what he regards as moral laws. As long as he rejects the Gospel ordinances that to him may appear to be unnecessary for moral development, he will never reach that moral perfection which may be attained by those who render obedience to all the Gospel requirements.

DESERET SUNDAY SCHOOL UNION DEPARTMENT.

SALT LAKE CITY, Oct. 1st. 1898.

Superintendents of Sunday Schools,

DEAR BRETHREN:—"Nickel Sunday" occurs this year on the 30th of October. For convenience in collecting the annual nickel fund of the Deseret Sunday School Union, we have sent to each Sunday School a package of small envelopes. The number sent is based on the total enrollment of your schools as shown in the report for 1897. If you do not receive sufficient envelopes for this purpose, please inform the general secretary of the Union immediately how many you are lacking. Address as follows: George D. Pyper, 408 Templeton Building, Salt Lake City, Utah.

On Sunday, October 23rd, furnish one envelope to each enrolled officer, teacher and pupil of your school. Explain to them the object and benefit of the donation: That a fifth of it is for the use of your Stake Sunday School Officers in promoting the Sunday School interest of your Stake, and that the remainder is for the Deseret Sunday

School Union, to be used in advancing the general Sunday School interest of the Church in all the world, by preparing for publication, charts, books, musical works, pamphlets, tracts, circulars, etc.; also for necessary traveling and office expenses.

On the Sunday appointed for collecting the envelopes, let the teachers of each class or department check off each pupil's name as he hands in the envelope containing his or her donation. This done, the teachers will give the envelopes to the secretary of the school, with a written report, simply showing the number of pupils enrolled in their classes and the number contributing. Officers and teachers will in like manner hand the secretary the envelopes containing their own donations, and he will check off their names as the teachers have checked the pupils'.

If possible, have the collection completed on the Sunday appointed; if not completed then, give additional time, until it is finished to your satisfaction. Do not, however, keep funds until the full amount is paid, but forward from time to time as you collect them, to your Stake Sunday School treasurer or superintendent, who, after deducting one-fifth for the Stake, will send the balance direct to Elder George Reynolds, General Treasurer, Box B, Salt Lake City, Utah. Stake Sunday School officers and missionaries will please pay in their contributions to the secretary of the Sunday School of the ward in which they reside.

It should be the pride of every superintendent to have this business thoroughly and promptly attended to, for much depends upon it in this important work; and a spirit of liberality should be manifested by officers, teachers, parents and pupils. Let us all labor

unitedly and earnestly for the salvation of our children.

Your Brethren in the Gospel,

GEORGE Q. CANNON,

GEORGE GODDARD,

KARL G. MAESER,

General Superintendency of
Sunday Schools.

GEORGE D. PYPER,

General Secretary.

A MORMON YOUTH AND INGERSOLL.

Turning to page 46 of Mr. Ingersoll's book "Some Mistakes of Moses," we find the following:

"The first five books in our Bible are known as the Pentateuch. For a long time it was supposed that Moses was the author, and among the ignorant the supposition still prevails. As a matter of fact, it seems to be well settled that Moses had nothing to do with these books, and that they were not written until he had been dust and ashes for hundreds of years."

No doubt the followers of Mr. Ingersoll believe every word of this. All the infidel has to do is to make an assertion, and his disciples immediately close their eyes and swallow it down like a pill, never waiting for a moment to examine whether it be true or false.

Some years ago I was invited to attend a meeting of a certain secular society, at which a distinguished freethinker was to deliver a lecture on the resurrection of Christ. I found the hall filled with about 300 persons, ninety per cent. of whom, one could readily see, were in sympathy with the lecturer. In the course of his address, the gentleman stated some of the most absurd things I had ever heard, yet they were applauded to the echo. Now, the majority of the audience were quite intelligent; but they were so fasci-

nated with infidelity that they never thought of questioning the lecturer's statements. One assertion he made, I distinctly remember:

"My friends," he said, "we are told in the Bible that a guard of Roman soldiers was placed to watch the tomb in which the body of Christ had been placed. We are also told that while the guard slept an angel came down from heaven and rolled away the stone, thereby enabling the resurrected Christ to make His escape. Now," he continued, "can you imagine anything more absurd than that! No, you cannot. I tell you that guard of Roman soldiers would not have dared to so forget their duty as to suffer themselves to fall asleep. Instant death awaited them had they done so, and he who says that those Roman soldiers slept while on duty that night, knows nothing of the character of a Roman soldier."

At the close of the address the privilege was granted for asking questions. I asked the gentleman to find the place in the New Testament where it stated that the guard of Roman soldiers slept while stationed at the tomb of Christ. There is no such thing recorded; on the contrary the soldiers were among the most important witnesses of the resurrection of Christ. They declared to the people that while they stood guard over the sepulchre an angel of God came down from heaven, whose presence thrilled them with awe; that the heavenly messenger rolled away the stone, and Christ had risen from the dead. These things they declared with all soberness; but their testimony was hushed by the chief priests and elders, who, with a promise of protection, and a bribe, induced the soldiers to deny the things which a short time before they had declared to be true.

I am not sure that my words were of much avail. I believe the majority of

the people went away from the meeting with the impression that the Bible says that the Roman soldiers slept the night that Christ arose from the dead.

But let us return to our subject. Mr. Ingersoll says that "as a matter of fact, it seems to be well settled that Moses had nothing to do with these books," (meaning the Pentateuch.) Now, as a matter of fact, it seems to be well settled that this is a barefaced falsehood. It cannot be proven that Moses was not the author of the Pentateuch. On the other hand there is evidence enough, aye, and much more than enough to convince every fair-minded person that Moses was indeed the author of the first five books of the Bible.

Bring forth some of the evidence, you say! With pleasure. The first witness I will call for the defense is David, the king of Israel. His testimony is:

"God made known his ways unto Moses." (Psalms ciii: 7.) Again, "Moses stood before Him in the breach." (Psalms cvi: 23.) Now, if Mr. Ingersoll be right, then David was deceived; for he regarded as historic facts what he quotes and attributes to Moses.

The next witness is Isaiah. What does he say? He says that the Pentateuch is a true record, and that Moses was the author. Here is a quotation from the book of Exodus, which Isaiah inserted in his own pages: "God led them by the right hand of Moses." (Isaiah lxiii: 12.) But, according to Mr. Ingersoll, Isaiah was deceived; as were also Jeremiah and Malachi. The latter writes, "Remember ye the law of Moses, my servant." (Malachi iv: 4.) And the Apostle Peter, according to Mr. Ingersoll, must also have been deceived, for on the day of Pentecost, while speaking to the people, and that, too, with a cloven tongue of fire, he declared, "Moses

truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.'" (Acts iii: 22.) Where did Peter get these words? From the Pentateuch. And three thousand people believed him and were baptized that day. What a pity Mr. Ingersoll was not present on that occasion so that he could have corrected Peter, and saved those three thousand people from believing a "lie!"

My next witness is the martyr Stephen. On the eve of his martyrdom he quoted extensively from the Pentateuch, and his final testimony was that the Pentateuch was a true record, and Moses was the author. He said:

"Men, brethren, and fathers, hearken. The God of glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and come into the land which I shall show thee." He proceeds, "The patriarchs, moved with envy, sold Joseph into Egypt. * * * And when Jacob heard that there was corn in Egypt, he sent out our fathers first. * * * So Jacob went down into Egypt, and died, he and our fathers. * * * And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian." Now in this chapter we find the leading facts of the Pentateuch in brief. But if Moses did not write the Pentateuch then Stephen, notwithstanding that he was speaking under the influence of the Holy Ghost, stated things

which were not true, as did the prophets whom we have already mentioned.

I have still another witness, the Apostle Paul. Paul was a firm believer in the Pentateuch, and as firmly believed that Moses was the author. Hear what he says: "I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come." (Acts xxvi: 22.) Again "They were all baptized unto Moses in the cloud and in the sea." (I. Cor. x: 2.) And, "The children of Israel could not steadfastly behold the face of Moses." (II. Cor. iii: 7.) And again: "By faith Abel offered unto God a more excellent sacrifice than Cain." "By faith Enoch was translated that he should not see death." "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance." And again, "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a proper child."

But, if what Mr. Ingersoll says be true, then Paul, also was deceived, or he must have quoted these things to deceive the people of his day, and us also.

I have still another witness—Jesus Christ. Did Jesus believe that Moses wrote the Pentateuch? He did. Here is His testimony:

"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Again He says, "Had ye believed Moses, ye would have believed me, for he wrote of me." (John v: 41.) And again, "Now that the dead are raised, even Moses showed at the bush." (Luke xx: 37.) "They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither

will they be persuaded, though one rise from the dead." (Luke xvi: 29.) Now, what does all this prove? That the Savior believed in Moses; that he was the author of the Pentateuch, and even affirms that what he wrote was sufficient to lead men to heaven so clearly that they would not see it more clearly if one were to rise from the dead.

Can we for a moment believe that God would suffer His only begotten Son to be so deceived, and to deceive the people? Yet this is what we must believe, if we believe Mr. Ingersoll.

Now, as Christ believed in Moses, and that he was the author of the Pentateuch, surely we can believe the same things.

W. A. M.

(TO BE CONTINUED).

LABOR.

AVERSION to labor is a fashion. It is an unnatural sentiment. It comes to us from the dark ages. The impulse to activity is inborn. Activity directed in some useful channel is called labor. We should love it. Right-minded people do love it, and are lost without it; but it is not fashionable to say so. It is fashionable to shirk. It is fashion with the fashionable to look down upon labor and the laborer. This is wrong. Labor is the basis of comfort, the engine of progress. All honor to labor, whether of hand or brain. Activity is life; indolence is death. Work wins; laziness loses. Whenever a man or boy has made up his mind to serve mankind in some useful employment of hand or brain, he has solved the problem of a truly successful life, and is sure to succeed if he tenaciously adheres to this determination. To be able to serve mankind well in some useful way is to make a success of life.

TOPICS OF THE TIMES.

ASSEMBLY OF THE PRIESTHOOD.

A SOLEMN Assembly of the Priesthood of the Church has been held. It is seldom that the occasion arises for such a gathering; but when it does, it is a most impressive scene.

I remember in my youth witnessing the scene that took place in Nauvoo after the death of the Prophet Joseph, when Sidney Rigdon called the Saints together for the purpose of appointing a guardian to the Church. Fourteen years had elapsed since the organization of the Church, and as the Prophet had been taken, Sidney Rigdon proposed to have a guardian appointed, and, of course, he expected to be the guardian. The pitiable spectacle which this man presented on that occasion has never been forgotten by those who witnessed it. An orator of consummate power, who had called forth the admiration of the people for years by his great gifts of eloquence and mastery of the subjects under discussion appeared on that occasion stripped of these gifts and able only to convey in feeble language and with much embarrassment, his thoughts to the expectant people.

When President Young arose and began speaking to the people, his familiarity with the necessities of the case and with the duties of the Priesthood stood out in wonderful contrast with the childishness of Sidney Rigdon. It was at that time that everyone, who had the Spirit of the Lord, saw that the mantle of Joseph had fallen upon Brigham. His voice, his very appearance was that of the deceased Prophet, and one had only to shut his eyes and listen to be convinced that it was the Prophet Joseph who was talking.

It was then that Brother Brigham told the people what ought to be done if any step were to be taken such as Sidney Rigdon proposed.

In the afternoon the quorum met separately. It was a Solemn Assembly.

Since then there have been several occasions when it has been necessary to hold Solemn Assemblies. The death of the President of the Church is always an event of great importance. The appointment of a successor is a duty that makes the organization of a Solemn Assembly necessary. Too much pains cannot be taken to impress the people with the solemnity of the occasion on last Sunday, October 8th. A spectacle was witnessed in the Tabernacle that probably has never been equalled since the days when the Priesthood was taken from the earth. A more impressive sight it would be difficult to conceive of, to see the different quorums rising in their majesty in their places and lifting their hands to sustain the men who had been chosen to fill the chief offices of the Church! No other church on the earth that we know of requires such a test of its officers and subjects them to such an ordeal. The action of the entire Church as far as it could be assembled together, especially in the representative character of the men who voted, sustained the voice of God, and gave evidence of the willingness of those voting to accept the men as their leaders whom the Lord had designated. It was difficult to look upon such a scene without being thrilled with emotion. There was a gravity and a solemnity about the whole proceedings that inspired a feeling akin to awe. No one could look unmoved upon the spectacle. Those who witnessed it are not likely to forget it.

Surely the Lord will approve and bless such proceedings. The Lord

loves union, and union never was better exemplified by any congregation than that on Sunday last. In the union there manifested it is to be hoped that it was only an exhibition of that which pervades the whole Church, from the center to the remotest branch. It makes men feel strong to have the support of men and women in such a visible and extraordinary manner. President Snow, his counselors, the Twelve Apostles, as well as the other authorities, must feel that they are sustained by the prayers and faith of a united people, and that with the blessing of God the work will roll on with greater power and efficiency than ever before.

The Editor.

MOZART'S FIRST NOTE-BOOK.

THE first note-book of Mozart, who, in the judgment of *Musician*, was the greatest of the world's composers, was discovered lately in London. It has been published now for the first time, by the Mozart Society of Berlin. *Musician* says:

"Mozart was one of the few infant prodigies to realize the expectations of those who saw and heard him when a boy. The note-book just discovered contains compositions written by him in 1764-65, while he and his elder sister were on a visit to England. Mozart was then only eight years old, his sister twelve, yet they astonished the court of George III., and were the wonder of the day in London. Unfortunately for him, but fortunately for the world, their father, Leopold Mozart, was taken very ill, so ill, in fact, that the least noise was unbearable, and for many days the piano and organ remained closed. It was during this period of enforced in-

activity that little Wolfgang wrote these compositions and composed a symphony dedicated to the queen of England. The musical world has been startled to find the wonderful maturity of these early compositions.

"The court and people might well stand amazed at the boy who had to be lifted upon the organ bench, yet played any music placed before him or improvised on any suggested theme. Many a guinea went into the pockets of his enterprising manager and father for private exhibitions of the genius of the infant composer.

It is related that during one of these private recitals, while Mozart was in the midst of a composition, he espied a favorite cat coming into the room. His hands dropped on the keys, he slid down from the bench and ran to pick up the cat and fondle her. It was as natural for him to play the organ and compose music as it is for any other child to 'play horse' or sing 'ring around a rosy.'

"The note-book written at this early age is scribbled sometimes in pencil, at others ink has been used, but its great value lies in the proof that his musical genius was so ripe almost from the very beginning. The original manuscript of the symphony is preserved in the library of the British Museum, but the note-book was lost for more than one hundred years and brought to light only within the last few months."

WE all complain of the shortness of life; yet waste more time than we can use.

THE way to gain a good reputation is to endeavor to be what you desire to appear.

Our Little Folks.

AN OLD TIME FAIRY TALE.

ONCE upon a time, a great many years ago, when people believed in fairies and all those pretty fancies, there lived near a large, dark forest, two young orphan sisters. Their names were Marie and Hilda. Marie, the older of the two, was evil-tempered, selfish, and cruel. She was large and handsome, and because of her great beauty she made poor little Hilda, who was small and plain, wait upon her as if she were a queen and Hilda were her slave. Hilda was very sweet-tempered and gladly did all that her sister required of her. But sometimes Marie would be so cruel that it was almost unbearable to the child, and at such times, Hilda would go away into the dark forest and weep and pray.

They were very poor, sometimes living for days upon roots and berries. When there was no bread or meat, Marie would be crosser than ever, and Hilda, in her generosity, often went hungry that her sister, whom she loved very much in spite of all her faults, might have enough to eat.

One morning there was not even a crust of bread or a dish of berries. Hilda rose from her bed at dawn and hurried off into the wood to find food for Marie. She gathered a basket full of berries, and was returning home when she met a kind-hearted woodman who gave her a piece of bread from his lunch-basket. Delighted with the thought that Marie would have a good breakfast, she hurried on toward home; when, just at the entrance of the forest, she met an old woman who begged for a bite to eat. Hilda, always open-hearted,

offered her the basket of berries and the bread. The old woman was hungry, and soon devoured the bread and nearly all of the berries. She was just about to take the last of them when she saw the unconscious look of dismay on the child's face.

"Ah," she said, "I have eaten all your breakfast, my poor child, and you must go hungry; but the good Lord will bless you for having a kind heart."

"Oh, I'm not so very hungry," said Hilda, bravely, "and I can soon gather some more berries for Marie."

The old woman asked who Marie was and all about her. Hilda, far too loyal to disclose her sister's faults, told her only how beautiful she was and how much she loved her. As they talked, the old woman watched the child keenly and at last she said,

"Now run and pick some fruit for your sister, dear little girl, and in three years, if you are honest and pure, kind and patient you shall go and live in a beautiful palace, and one of you shall marry a prince."

Hilda looked up at the last words, but her friend had disappeared. She then ran quickly home to tell her sister the joyous news. Marie was so pleased that she forgot to scold, and ate the few berries which were left in the basket without grumbling.

But after this she became more overbearing and hateful than ever. She made a slave of poor Hilda, who grew thin and pale under her harsh treatment. The cruelty of her sister would have made Hilda feel very sad had it not been for the words of the old lady:

"Be honest and pure, kind and patient and the Lord will bless you," she whispered to herself, and in her heart she believed, and tried to do His will, and she became cheerful and happy.

Neither of the sisters dreamed for an instant that it might be any other than Marie who would be the prince's bride. And while one was striving to become more beautiful in form and face, the other was unconsciously adding an imperishable beauty to her soul that would make her a fit wife even for a prince.

Nowadays, you know, princes are no better than other people and often not so good, but in the old days when Hilda lived, according to all the fairy stories, a prince was a perfect man, and only the most beautiful woman was thought worthy to become his wife. So Marie, sought in every way to improve her looks. Her beautiful golden hair Hilda combed and brushed for hours at a time to make it rich and glossy: her body she bathed daily in water from a spring which Hilda discovered in the forest; and her face she protected from the rough winds and sun by a thick veil. In fact every effort of the two girls was bent upon making Marie more lovely.

The three years had passed. Marie was tall and graceful. Her figure had developed into that of perfect womanhood. But on her face which should have been as beautiful as the daintiest flower, there was a look of pride and haughtiness that marred the beauty of her perfect features and complexion. Hilda wove the finest cloth for her sister, and every morning when she helped to dress her in the neat homespun clothes Marie declared contemptuously that they were not fit for a prince's bride.

One morning Marie dressed with special care. It was the day on which they expected the prince to come and claim her. She openly ridiculed the old woman's prediction, but in her heart she had great faith in it.

"You little wretch," she cried when

Hilda brought her her breakfast, "your old woman was a liar, but I shall marry a prince nevertheless, for I dreamed it all out last night, and you shall be my slave. How dare you offer me, a princess, such coarse food as that!" she cried, and raising her arm, she struck Hilda a terrible blow across the face. Without a murmur Hilda picked up the bread which she had dropped and left the house. She ran away to the forest hoping to find some fruit for her sister's breakfast. Her heart was heavy, and in spite of her repeating the words of comfort which the old woman had given her, she felt very sad. At last she threw herself down upon the grass and sobbed aloud.

"Ah, my dear lady," she cried, "why don't you come and keep your promise? I have tried to be good and patient. I have tried to do right. Oh, dear lady, please come to me."

"I have come," said a voice so close beside her that she started. She had not heard a sound, but there stood the same old woman whom she had seen before.

"You have been faithful and true," she said. "Now take me to your sister."

Hilda gladly led the way. When they reached the house they heard a sharp voice exclaim,

"No, I have nothing for you. Go away! I don't feed beggars!"

Hilda knew that it was her sister's voice, and turning quickly to her friend she said,

"My sister has had no breakfast herself this morning. She is hungry too, and we have very little bread."

"I know, my child," said the old woman, kindly, understanding at once that Hilda was trying to make the best of a sister's fault, and liking her all the better for it.

The old man begged in vain. Marie was pointing angrily toward the door as the two entered.

"Ah, Prince," said the old woman, "you see it was as I said. There is no true beauty except that of the soul. Look at this child. She is truly beautiful. Her spirit looks through her body as a pair of sparkling eyes shine through a veil."

Marie looked angrily from one to the other. A dark frown was on her brow; but when the old man dropped his ragged cloak and stood before them young and handsome, in a royal dress, her look changed to one of astonishment and pleasure.

The prince said, "I am to choose a bride from one of these two maidens. It is not hard to decide which it shall be. It is Hilda whom I shall wed, because of her purity and love. Marie, you are beautiful to look upon, but are lacking in those virtues which make all women lovely—gentleness and truth."

Marie stood dumb, but Hilda, always self-forgotten, besought the old woman, who proved to be her fairy-god-mother, and the prince to take Marie instead. This, however, they both firmly refused to do.

Four large, white horses stood at the door, with a train of courtiers behind. The prince took Hilda by the hand and led her out. The old woman followed with Marie. Then they all mounted and rode away. At the palace Hilda and the prince were married, and all the people rejoiced.

Marie, repenting of her disagreeable ways, became kind and gentle, grew more lovely every day, and was beloved by everyone; and at last her dream came true. She became the happy wife of a young and noble prince and ac-

cording to all good fairy stories, "they all lived happy ever after."

R. C. I.

SPEAKING CLOCKS.

IN Switzerland they have commenced making phonographic clocks and watches which, it appears, leave anything heretofore accomplished far in the shade. By merely pressing the button of the new time-piece, it pronounces the hour distinctly. The alarms call the sleeper: "It's six o'clock; get up." There are some which even add the words: "Now, don't go to sleep again." The form can be changed to suit the buyer and make the warning more or less emphatic. This application of the phonographic principle is due to a French watchmaker settled at Geneva.

OCTOBER.

Come while you may!
The woods are gay
With Autumn's glories glowing;
And through the groves
The pheasant roves,
Where tangled brakes are growing.

Come while you may!
With trilling lay
The woodland thrush will cheer you;
And you may hear,
Low, sweet and clear,
The brooklet's murmur near you.

Come while you may!
This sunny day
May end the scene of gladness,
Rude winds may tear
The branches bare,
And leave the woods to sadness.



GATHERING AUTUMN LEAVES.

COLDEST COUNTRY IN THE WORLD.

IN Symon's monthly *Meteorological Magazine* is an interesting account of "Life in the Coldest Country in the World," which has been taken from the bulletin of the Royal Geographical Society of Irkutsk. The name of the place is Werchojansk, in Siberia, longitude 133 degrees, 51 minutes east; latitude, 67 degrees, 34 minutes north, where the lowest temperature of minus 90 degrees Fahrenheit has been observed, and the mean of January is minus 48 degrees Fahrenheit. It is inhabited by about one hundred and five thousand persons of the Jakut and Lamat races.

In a large part of the region, according to Prof. Kovolik, the air is so dry and the winds are so rare that the intensity of the cold cannot be fully realized. In the most distant part of the east there are sometimes terrible storms, which are most fatal to life in their consequences.

During the summer time the temperature occasionally rises to 86 degrees Fahrenheit in the shade, while it freezes at night. The latter part of the season is often marked by copious rains and extensive inundations, which invariably lay waste a vast acreage of land and prove to be a serious obstacle to the cultivation of the soil. Vegetation is very scanty. There are practically no trees—only wide, open meadows.

The people hunt fur-bearing animals, fish, and raise cattle and reindeer. It requires about eight cows to support a family, four being milked in the summer and two in the winter. The cattle are very small in size and are fed with hay in winter. Occasionally they are allowed to go out when there is the slightest break in the weather, but their teats are always carefully covered up with felt. Milk is the principal food. This is sometimes supplemented with hares,

which are quite abundant, but not very relishable.

The houses are constructed of wood covered with clay, and, as a rule, consist of only one room, in which the people and animals live together. The upper and wealthier class are better provided with lodging and food. As a race they are exceedingly courteous and very hospitable, and they are excessively punctilious concerning points of honor, such as the proper place at table and at festivals.

A LONG TUNNEL.

THE Alps are already noted for great tunnels. That of Mount Cenis is nearly eight miles long; while the St. Gothard Tunnel is nine and a half miles in length. The cutting of another passage through the Alps has just begun. This tunnel will be known as the Simplon. It will be twelve miles and a half in length, and will cost about \$14,000,000. The expectation is that the work will be completed in five years. Drills employed in the work are capable of boring holes three inches in diameter and forty inches deep, into the hardest granite, in ten minutes time. The tunnel will be double, that is, parallel openings will be made, each large enough for a single railway. This new tunnel will form a more direct railway route between Berne, Lausanne and Geneva and Dorno d'Assola, Milan and the north of Italy.

In cutting the St. Gothard Tunnel some six hundred of the workmen died. The cause of their death was the heat and insufficiency of ventilation while within the tunnel, and exposure to the cold on coming out. To prevent the repetition of such a calamity the workmen in this new tunnel will change their wet clothes on leaving their work each

day, and give them to a man whose business will be to see that they are dried and cleansed for the next day's work. Besides this, each man will be furnished a substantial meal to eat before going into the open air.

INJURIOUS EFFECT OF ANGER.

AN English journal thus comments on the injurious effects of anger: Anger serves the unhappy mortal who indulges in it much the same as intoxicants constantly taken do the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quain said, not long ago: "He is a man very rich indeed in physical power who can afford to be angry." This is true. Every time a man becomes "white" or red with anger, he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood-vessels, but the heart's action becomes intermittent; that is, every now and then it drops a beat—much the same thing as is experienced by excessive smokers.

TRANSLATIONS OF THE BIBLE.

THE number of languages into which the Bible has been translated has been somewhat exaggerated, owing to the fact that partial translations have been included. It is now authoritatively stated that there are one hundred and eight translations of the entire Scriptures; forty in the languages of Europe, forty-one in the languages of Asia, fourteen in the languages of Africa, ten in the languages of Australia and Oceania, and three in the languages of America.

A CURIOUS PLANT.

"A PLANT is cultivated in New Zealand with great care on a great scale," says *Cosmos*, "which has the singular property of destroying the moths that infest vegetation. This valuable plant is the *Auragia albens*. It is a native of South Africa but is easily acclimated wherever there is no frost. It produces a large number of whitish flowers of an agreeable odor, which attract insects. On a summer evening may be seen bushes of *auragia* covered with moths, which by the following morning have quite disappeared. The action of the flower is entirely mechanical. The calyx is deep and the nectar is placed at its base. Attracted by the sight and powerful perfume of this nectar, the moth penetrates into the calyx and pushes forward its proboscis to get the precious food, but before it is able to do this, it is seized between two solid jaws that guard the passage, and that keep the insect prisoner until it dies."

ARTIFICIAL SILK.

BEAUTIFULLY woven silk, having a soft texture, a bright sheeny surface, and dyed with beautiful colors—an exquisite fabric—has lately been woven from silk threads which were artificially made. A clever inventor discovered that a certain mucilaginous solution if allowed to fall drop by drop in the air from finger tip or other point of support produced fine filaments resembling raw silk as it is reeled off from the cocoon. Reflecting upon this he conceived the idea of ejecting through numbers of fine openings in little glass tubes inserted in the bottom of a receptacle, and of reeling off the filaments formed when the beads or drops appearing on the ends of the tubes were

touched. Many experiments, of course, were made, and many failures encountered, before final success was attained; but recent information conveys the belief that the future commercial success of the artificial silk product is now assured. This material can be produced from a celluloid base in unlimited quantity at a cost which will probably make adulteration of artificial silk unprofitable. Many silk goods at the present day actually contain a greater weight per yard of tin than of silk. This has been proved by analysis, and the woven silk materials which when free from such adulterants are the most durable of all fabrics are now often the most perishable.

ROCKING-STONES.

THE most famous rocking-stone in Great Britain is that near Land's End, estimated to weigh about seventy tons. This huge mass so fearfully and wonderfully balanced, was displaced in the year 1824 by Lieut. Goldsmith and his boat's crew of nine men; but the thoughtless sailor was compelled to replace the stone at his own expense, the cost amounting to two thousand pounds. At any rate, he made no attempt to tamper with the equilibrium of the great rocking-stone of Tandil, in the Argentine Republic. This is probably quite the largest of its kind. It weighs over seven hundred tons, and is so exquisitely poised that it actually rocks to and fro with the caprice of the wind, and may be made to crack a walnut as neatly as the most dainty pair of silver nut-crackers.

In England several well known rocking-stones or logans, as they are called, are to be found in certain parts of Yorkshire, Derbyshire and Cornwall. Scotland, Ireland and Wales are also the proud possessors of several fine rocking-stones.

TAKE TIME.

Take time to smile, 'tis worth your while;

Oh! look not grim and surly;
Bid all the world "good morning,"
With gladness, fresh and early.

Take time to sing, let music spring
From out your soul forever;
There's nothing more inspiring
To brave and true endeavor.

Take time to weep, when sorrows deep
Your neighbors are afflicting;
But comfort, soothe and strengthen,
By good results predicting.

Take time to laugh, some drops to quaff
At wit's refreshing river;
A merry heart, like medicine,
Does good to friend and giver.

Take time to think, to pause and drink
At nature's full, free fountain,
Where her rich books lie open
To take life's great account in.

Take time for prayer, thus vanquish care,
Thank God for all His mercies;
Take time for all but fretting
O'er lost or empty purses.

L. L. Greene-Richards.

A LITERARY PUZZLE.

HERE is a sentence that will take some study to understand. It is but a bit of nonsense that has been published in several magazines as a literary curiosity. This is the sentence: "That that is is that that that is not is not." The reader should try and get the meaning of the sentence by reading it over carefully before referring to the explanation. The meaning of the sentence is: "That which is true is that the thing which is not does not exist."

A WORD OF THANKS.

THE JUVENILE INSTRUCTOR wishes to thank those conference visitors who by their patronage of its advertisers have endeavored to assist in making the advertising department a greater success.

The advertisers also instruct the JUVENILE to tender their thanks individually for the purchases and inquiries made by so many of its readers, some of whom were modest enough to say that the only reason they called was that the "JUVENILE Bargains" are so far ahead in quality and price of any other inducements offered, that they always take advantage of them.

Strange to say, many of those who bought in large quantities are dealers throughout the surrounding country, who buy the "JUVENILE Bargains" to sell again at advanced prices. Remember that all the JUVENILE readers have the opportunity of buying at the same prices as dealers, because the price on these bargains is the same whether bought in single pieces or dozen lots.

Special attention is called to the advertisements of the Walker Bros. Dry Goods Company. This store is so well

known for honest dealings and good values that it is needless to go into explanations, and if it were generally known how carefully they go through their entire stocks to find good bargains to offer in the JUVENILE everybody would be anxious to patronize them. If you have not bought there before, try them once and you will be among their regular customers. Their new fall and winter catalogues are very interesting besides being a work of art; write them a postal card and it will be sent you free.

The Davis Shoe Co., are offering ladies' kid shoes for \$1.45, which are worth nearly double the money. These people make it a point always to tell nothing but the truth in their advertisements.

Don't forget that by writing to Pozzoni, St. Louis, Mo., for a sample of Pozzoni's medicated complexion powders it will be mailed you free, as offered in their advertisement. Prominent actresses who should be in position to know claim it is superior to any other complexion powder.

Keep Money at Home

By Insuring in the

HOME FIRE OF UTAH

HEBER J. GRANT & CO.,

General Agents.

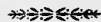
Walker's Family Soap



CONTAINS NO FREE ALKALI.



IT + HAS + NO + EQUAL.



Best for all purposes and especially adapted for washing woolen goods. ❀



It will not injure Clothing, Skin or Paint.

FOR SALE EVERYWHERE.

When writing please mention this Paper.

CANNON'S NEW BOOK STORE

THE LEADING....



BOOK CONCERN



OF THE STATE

ALL

SCHOOL TEXT BOOKS

CHURCH WORKS

SUNDAY SCHOOL PUBLICATIONS.

Together with a complete
Line of _____

The Standard Poets, Histories, Biographies, Classics,
Popular Works of Fiction, Holiday Picture
Books, Etc., Always in Stock.



We also have an Elegant
Line of * * * * *

 DOLLS, TOYS, GAMES,

PUZZLES, CALENDARS, CHRISTMAS CARDS, BOOKLETS
AND HOLIDAY NOVELTIES, AT

WHOLESALE and RETAIL.

_____ Mail Orders will Receive Prompt and Careful Attention.



GEO. Q. CANNON & SONS CO.,

11 and 13 Main Street, - Salt Lake City, Utah.

(When writing please mention this paper.)



FREE! FREE!

We send your Shoes
Free of Charge when
you mention this
Paper. ❀ ❀



LADIES KID SHOES 1.45

All sizes—will wear as good as
any \$2.50 Shoe made. Lace or
button, heel or spring heel.

Your money back if you don't
like them.

WE SELL GOOD SHOES ONLY,

And have any kind made.
Get us know what you want
and we will quote prices.

Gent's Calf Lined, Goodyear Welt Shoes, Latest
Styles, Heavy Soles, a Gentleman's
Shoe, \$3.00 a pair.

DAVIS SHOE CO.,

SALT LAKE CITY.

"MONEY BACK" SHOEISTS.



**THE
PEOPLE'S
FAVORITE**

LEAVE SALT LAKE CITY:

"The Overland Limited" for Chicago, St.
Paul, St. Louis, Omaha, Kansas City,
Denver and Park City 7 00 a.m.
"The Fast Mail" for Chicago, St. Paul,
St. Louis, Omaha, Kansas City and
Denver 6 25 p.m.

ARRIVE SALT LAKE CITY:

"The Overland Limited" from Chicago, St.
Paul, St. Louis, Omaha, Kansas City,
Denver and Park City 3 10 p.m.
"The Fast Mail" from Chicago, St. Paul,
St. Louis, Omaha, Kansas City and
Denver 3 10 a.m.

City Ticket Office 201 Main St., Salt Lake City.

Telephone No. 665.

Only one night on the road to Omaha, two nights
to Chicago and St. Louis. Other lines one night ad-
ditional.

The Union Pacific is the only line through to above
points without change of cars, and the only line
operating Buffet Smoking and Library Cars and
Pullman Dining Cars, with 11 and 12 hours quickest
time to Mo. Riv. and Chicago respectively.

H. M. CLAY,
General Agent.

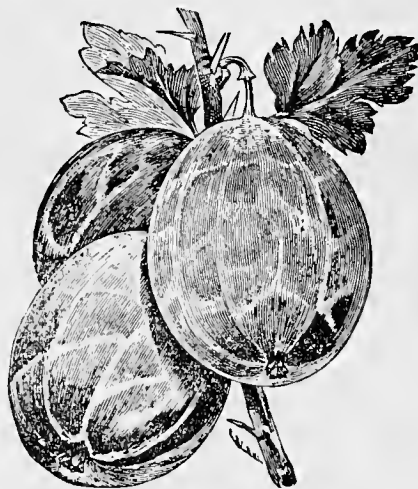
*If you want the highest
type of Chain-Driven
Bicycle, buy*



*If you want the best Bicycle
ever made for \$50.00, let us
show you the models "E" and
"F" (both Yellow Fellows)*

E. C. STEARNS & CO.

SYRACUSE, N. Y.



Windham Industry Gooseberry.

Plant Trees. ❀ ❀ ❀

NEVER SO CHEAP.

We have a large and complete assortment
of leading varieties of Fruit, Shade and Or-
namental Trees. Small Fruits, Roses, Shrubs,
etc. Send us a list of your wants or call at our
office 308-9 Atlas Block. Correspondence so-
licited. Send for Descriptive Catalogue.

UTAH NURSERY CO.

'When writing please mention this paper.

WILL PAY CASH.

DEALERS TAKE NOTICE.

Stocks of Walter A. Wood, Minnie and Champion Binder being exhausted we will help you sell any you may have unsold. Report quick all machinery and binding twine you have. We will find you a customer in your vicinity.

Write us first mail.

We want your order for one of our Lawn Swings; Price \$5.00.

Exclusive agents Case Threshing Machinery, Plymouth Red Tag Twine and 10 and 12 foot Harvester King Binders.

CO-OP. WAGON & MACHINE CO.,

LEADING IMPLEMENT DEALERS.

UTAH AND IDAHO.

GEO. T. ODELL, Gen. Mgr.

SCENIC LINE OF THE WORLD



DENVER AND
RIO GRANDE
RAILROAD.

THE POPULAR THROUGH
CAR LINE FROM THE

NORTHWEST
...TO ALL POINTS
EAST

B. F. NEVINS, General Agent
SALT LAKE CITY, UTAH.

S. K. HOOPER, G. P. & T. A.
DENVER, COLO.

For Breakfast



No Dish Equals

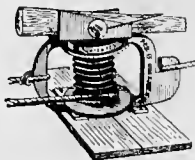
TWIN BROTHERS' MUSH!

For a Delicious Novelty Try it with
Berries, Prunes or Other Fruit.

FOR SALE BY ALL GROCERS.

Z. C. M. I., WHOLESALE AGENTS.

(When writing please mention this paper.)



MONARCH GRUBBERS

Are the Simplest and Strongest in the world. Prepared with grooved drums to save the cable from wear and are guaranteed to stand the strain of 75 tons. Our **HUSTLER**, two-horse, geared, feed grinder, is guaranteed to grind 20 bushel per hour.

For illustrated catalogue and discount, address

MONARCH GRUBBER MFG. CO. - - Lone Tree, Iowa.

Philorraine
SAYS

"For daily use it not only imparts a soft, velvety smoothness to the face but unlike many other preparations. I find it is of positive benefit to the skin."

She refers to the renowned
POZZONI'S MEDICATED COMPLEXION POWDERS.
You may not believe this, so send to
POZZONI, ST. LOUIS, MO., For Free Sample.

It Will Pay You

To examine our show cases and see our superior work to others. Then come and have your Photos taken by us. Cabinets from \$2.00 to \$3 00 per dozen. Best work.

P. S.—Do not send your Photographs east or give them to an agent to have them enlarged. Come to us first and see ours and compare with those you have had done by agents, and you will give us your orders.

MATSON BROS., PHOTOGRAPHERS.

212½ STATE ST., SALT LAKE CITY.

Whatever Style of Pens You Adopt in Your School

We are sure to be able to suit you, either in the ordinary style, or pens for vertical writing.

Ask your stationer for them or place them on your requisitions and do not be satisfied unless you get

Esterbrook's. THE ESTERBROOK STEEL PEN CO.

Works, Camden, N. J.

26 John Street, New York.

Priesthood and Presidency

"Josephite" Claims Completely Refuted

— BY —
ELDER CHAS. W. PENROSE

This pamphlet should be widely circulated and carefully read by every Elder in the mission field. ❀ ❀ ❀ ❀

Thirty-six pages, bound in neat cover.

Single copies **5** cents. For sale at the Juvenile Instructor Office.

PUBLISHED BY

Geo. Q. Cannon & Sons Co.,

SALT LAKE CITY.

1898.

(When writing please mention this paper.)

CLEANLINESS IS NEXT TO GODLINESS.



TWO LONG POOLS. ❀ ❀

Private Plunges and Tub Baths. ❀ ❀ ❀

The Baths are Recommended
by all the Leading Physi-
cians of the city.

❀ ❀ ❀

Everything First-Class and run in a Genteel Manner. The Ladies Hair Dressing and Massage Department is Superior in its appointments. Mrs. Albrich, the Matron, gives Massage Steam and Electric Baths. Swimming Lessons for Ladies and Children. Russian Baths and Massage for Men. The Towels and Suits are washed by the Empire Steam Laundry.

Are you going to a doctor this Conference?
Have you some Acute,
Chronic or Private Disease?

The Salt Lake Hot Springs Sanitarium ❀ ❀ ❀

Offer you reliable services and Free
Consultation.

We cure Stomach, Liver, Kidney, Bowel and
Bladder troubles; Diseases of Men and Women;
Rheumatism, Paralysis, Nervous Prostration, and
make a specialty of Whiskey, Morphine, Cocaine
and Tobacco Habits.

Our building and office is at

52-54 W. Third South Street,

Salt Lake City,

Utah.

G. W. HARVEY, M. D.,

Superintendent.

EASTERN EXCURSIONS

VIA



The Rio Grande Western Railway makes announcement of
the following eastbound excursions:

Indianapolis and return... \$44.55 on August 17-18-19.
Omaha and return 32.00 on August 20.
Omaha and return 32.00 on August 26.
Cincinnati and return 44.60 on September 1-2-3.
Omaha and return 32.00 on September 9.
Omaha and return 32.00 on September 21.
Also a daily round trip rate of \$48.00 to Omaha.



The Rio Grande Western operates two fast trains
to Omaha, etc., daily.

These trains carry all classes of equipment, includ-
ing Pullman Palace and Pullman Tourist Sleeping
Cars, Buffet and Free Reclining Chair Cars.

Cool and delightful ride through the Rocky Moun-
tains

Most magnificent scenery on the American Con-
tinent.

Buying Eyes

ISN'T AN EASY MATTER

The best Oculists and Opticians are not mag-
icians. They can't restore sight to the blind.

Don't wait to consult until you can't see well.
It's little things that count—a little headache, a
few spots, burning sensations. These are the
warnings to be heeded.

It is better too early than too late.

Careful examination of the eyes is free and
painless.

WYATT,

GRADUATE AND PRACTICAL OPTICIAN. 172 MAIN ST.

We grind all lenses on the premises and
guarantee satisfaction.

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Standard Instruments of the World.

PIANOS

Steinway, Kimball, Vose & Sons.

ORGANS

Mason & Hamlin, Kimball.

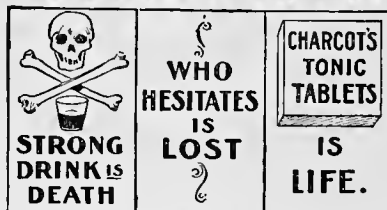
**SOLD FOR CASH, OR ON EASY TIME
PAYMENTS.**

Guitars, Mandolins, Violins, Banjos.
Latest Sheet Music. Everything
known in Music. Orders from the
country will have special attention.
Satisfaction guaranteed or money
returned.

D. O. CALDER'S SONS

SALT LAKE CITY.

DRUNKENNESS!



Dr. CHARCOT'S TONIC TABLETS

are the only positively guaranteed remedy for
the Drink Habit, Nervousness and Melancholy
caused by strong drink.

WE GUARANTEE FOUR BOXES

to cure any case with a positive written
guarantee or refund the money, and to de-
stroy the appetite for intoxicating liquors.

THE TABLETS CAN BE GIVEN WITHOUT
KNOWLEDGE OF THE PATIENT.

STRONG DRINK causes Misery, Pov-
erty and Death. Do
not hesitate; you take no risk. Upon receipt
of \$10.00 we will mail you four (4) boxes and
positive written guarantee to cure or re-
fund your money. Single boxes \$3.00. At
store or by mail.

F. C. SCHRAMM, DRUGGIST.

MCCORNICK BLOCK, SALT LAKE CITY.

Oregon Short Line R. R.,

Operating 1421 miles of Railroad
through the thriving States of

**UTAH, IDAHO, WYOMING,
OREGON and MONTANA.**

THE ONLY ROAD

to BUTTE, HELENA, PORTLAND,
and the North Pacific Coast.

**Four Daily Trains Between
SALT LAKE CITY and OGDEN**

The **POPULAR LINE** to all Utah Mining Districts
THE ONLY ROAD TO MERCUR.

THE FASTEST SERVICE
In Connection with the

UNION PACIFIC SYSTEM
TO ALL POINTS EAST.

Buy your tickets via the "SHORT LINE,"
Utah's Fastest and Best Railroad.

City Ticket Office, 100 W. 2nd South, Salt Lake City.

S. W. ECCLES, D. E. BURLEY,
Gen'l Traffic Mgr. Gen. Pass. & Ticket Agt
W. H. BANCROFT,
Vice-President and Gen'l Manager.



CURRENT TIME TABLE.

IN EFFECT JULY 17th, 1898.

LEAVES SALT LAKE CITY.

| | |
|--|-------------|
| No. 2—For Provo, Grand Junction and all points East | 8:30 a. m. |
| No. 4—For Provo, Grand Junction and all points East | 7:40 p. m. |
| No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points | 8:00 a. m. |
| No. 8—For Eureka, Payson, Provo and all intermediate points | 5:00 p. m. |
| No. 3—For Ogden and the West | 9:05 p. m. |
| No. 1—For Ogden and the West | 12:30 p. m. |
| No. 42—Leaves Salt Lake City for Park City and intermediate points at | 8:25 a. m. |

ARRIVES AT SALT LAKE CITY.

| | |
|--|-------------|
| No. 1—From Bingham, Provo, Grand Junction and the East | 12:20 p. m. |
| No. 3—From Provo, Grand Junction and the East | 9:00 p. m. |
| No. 6—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points | 5:25 p. m. |
| No. 2—From Ogden and the West | 8:20 a. m. |
| No. 4—From Ogden and the West | 7:30 p. m. |
| No. 7—From Eureka, Payson, Provo and all intermediate points | 10:00 a. m. |
| No. 41—Arrives from Park City and intermediate points at | 6:50 p. m. |

Only line running through Pullman Palace Sleeping Cars from Salt Lake City to San Francisco, Salt Lake City to Denver via Grand Junction, and Salt Lake City to Kansas City and Chicago via Colorado points.

TICKET OFFICE, 103 W. SECOND SOUTH STREET.
POSTOFFICE CORNER.

D. C. DODGE, S. H. BABCOCK, F. A. WADLEIGH,
Gen'l Manager, Traffic Manager. Gen'l Pass. Agt.

Save your Money and when you get a dollar, deposit it with

Zion's Savings Bank TRUST AND COMPANY.



We pay 4 per cent. interest on Saving Deposits in any amount, from one dollar to thousands. Write for any information desired.

WILFORD WOODRUFF,
President.

GEORGE M. CANNON,
Cashier.



WILLARD E. WEIHE.

Graduate from Conservatory of Music, Brussels, Belg.,
and pupil of DeBhna, Berlin, Germany.

Violin Instruction for beginners as well as
the advanced student.

214-215 CONSTITUTION BLDG.

Grandmother Knows

and all thrifty housewives
should know the value of

Singer Sewing Machines



They have every advantage claimed for
other machines and many additional
points of excellence.

The Singer Manufacturing Co. has
offices in every city of the world; upon
application to any of them a machine
will be delivered to your home, and

You Can Try It Free.

Singer Sewing Machines are sold only by **THE SINGER MANUFACTURING CO.**

The machines are either sold for cash
or leased, as you may prefer, and old ma-
chines will be taken in exchange. Either
lock-stitch or chain-stitch, with any
style of cabinet.

(When writing please mention this paper.)

OUR \$3.00 MEN'S PANTS

Made from Provo Cloth are as good as any \$4.50 Eastern. OUR \$10.00 MEN'S SUITS made from Provo Cloth are as good as any \$15.00 Eastern. Our own make of Men's, Women's and Children's Hose, Boys' and Men's Sweaters and Knit Combination Suits are better than Eastern goods.

We sell Shirts, Neckwear, Underwear, Handkerchiefs, Home-made Hats and Children's and Boys' Clothing at lower prices than those who profess to be selling out, or at special sales.

Wool Batting for Quilts, 50c per lb.

CUTLER BROS. CO.

36 Main Street, Salt Lake City.

ROYAL B. YOUNG, Prest.

IOS. O. YOUNG, Vice-Prest.

YOUNG BROS. CO.

DEALERS IN

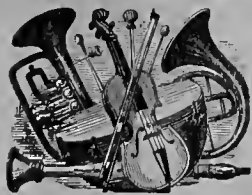
**DOMESTIC, PIANOS,
NEW HOME, ORGANS,
STANDARD, MUSICAL
WHEELER & WILSON MERCHANDISE,
SEWING MACHINES. BICYCLES.**

38 MAIN STREET,

SALT LAKE CITY.

DAYNES & COALTER.

THE SALT LAKE MUSIC DEALERS



CHICKERING,
WEBER,
FISCHER,
STORY & CLARK

} PIANOS.

ESTEY,
STORY & CLARK, } ORGANS.
STERLING

* Publishers of L. D. S. Anthem Book. *

CATALOGUE FREE.

DAYNES & COALTER, 74 Main Street.

